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BRIEF MEMOIRS
OF
FOUR
CHRISTIAN HINDOOS,
LATELY DECEASED.

Published by the Serampore Missionaries.

"Ye are our Epistle, manifestly declared to be the Epistle of
Christ ministered by us, known and read of all men."

2 Cor. iii. 2, 3.

SERAMPORE, PRINTED.

LONDON:

Reprinted by Order of the Committee for the Baptist Mission

FOR GALE AND FENNER, PATERNOSTER ROW.

AND SOLD BY W. H. PEARCE, BIRMINGHAM.

1816.

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WILLIAM WENTWORTH



CHURCH OF THE HOLY TRINITY

NEW YORK

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Pitamburu Singhu.

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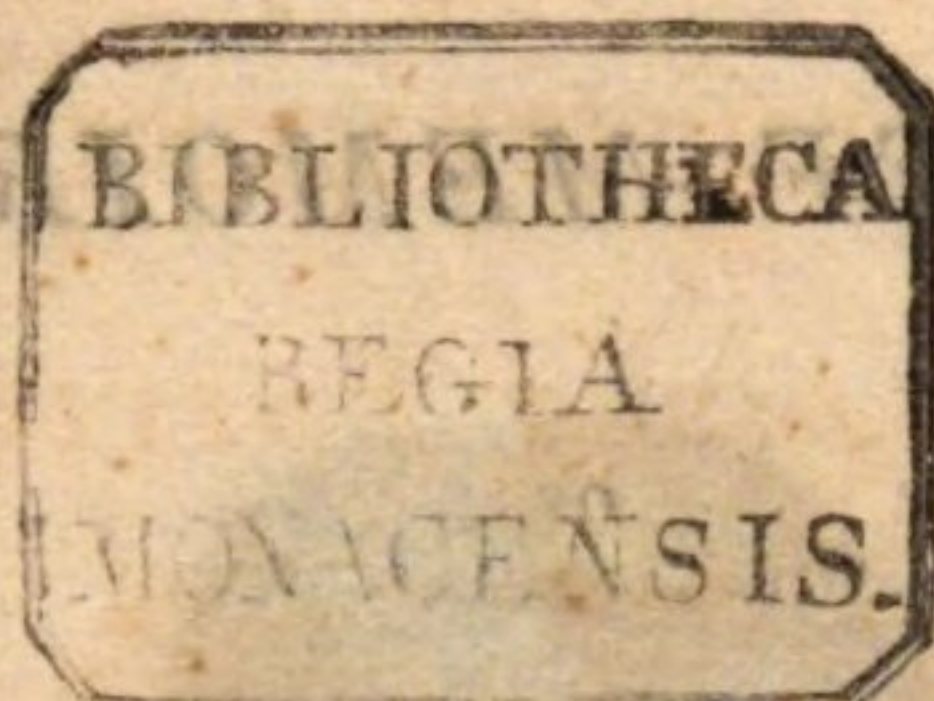
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1816.

Samuel



CHRISTIAN HINDOOS

LIBRARY OF THE

CHRISTIAN HINDOOS

Printed by the Christian Hindoos, 2, Cor. St. S.

SEARAMPOR, PRINTED.

LONDON:

Printed by Order of the Committee for the Hindoos.

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1816.

ADVERTISEMENT

TO THE FIRST EDITION.

Some persons have doubted the propriety, and others the practicability, of the conversion of the natives of India ; and unfriendly remarks have not unfrequently been thrown out against those employed in their instruction. To shew that the real conversion of all casts of the Hindoos is practicable, as well as, upon every principle of true benevolence, highly desirable, the Brethren of the Mission at Serampore have thought it proper to publish the following brief Memoirs of Four Christian Hindoos, lately deceased, one of whom was a brahmun, another of the writer cast, and the other two were shoodrus.

Mission House, Serampore,
March, 1810.

PRONUNCIATION OF HINDOO NAMES.

If the reader will only retain in his memory, that the short ŭ is to be sounded as the short o in *son*, or the u in *Burton*; the French é as a in *plate*, and the ēē as in *sweet*, he will pronounce so correctly, that a Hindoo would understand him. At the beginning and end of a word, the inherent vowel (ŭ) has the soft sound of *au*.

P R E F A C E.

THE following account of four native converts in India, who gave decided evidence of their entering into the true spirit of christianity, and who finished their course with joy, has been transmitted to us by our Serampore brethren ; and we trust the republication of it in England will, under the divine blessing, be attended with beneficial effects.

The sending out of missionaries to heathen nations, for the purpose of converting them to christianity, has been regarded in very different views, even by professing christians. Some of these, who hold no mean rank in society, have considered missionary exertions in general, as displaying little else but the ignorance and fanaticism of those who support or conduct them. But to an impartial reader, the following pages will display effects produced on the human mind, of which ignorance and fanaticism cannot have been the cause; and induce candour to own that the gospel of Christ preached in its simplicity has achieved victo-

ries, which proclaim it to be, as aforetime, "the power of God unto salvation." We are not without hope that some, hitherto unfriendly to missions, may be led, by the facts here recorded, to regard as worthy of their future support, exertions thus evidently calculated, and blessed of God, to raise immortal beings from the degradation of idolatry, the parent and protector of every vice, to the participation of that holy faith by which they are made meet to be partakers of the heavenly inheritance.

Others there are who, though they utter no accusations against missions, usually speak of them in terms of

despondency. Contemplating chiefly the obstacles by which the progress of the gospel is opposed, they adjudge our exertions to be premature ; and strongly advise that they should be suspended until the heathen natives, becoming more civilized, shall consequently be better prepared to admit the pure and exalted doctrines of divine revelation. But, not to urge that christianity itself is confessedly the best of all means to civilize the rude, as well as to instruct the unenlightened, we would request such of our brethren as recommend delay in the important work, to ask themselves, in what state the four Hindoos, whose history this little work relates, and

who have passed into eternity, would now have been placed, if *all* professing christians had been of opinion, that the time to preach the gospel to them was not yet come? Let it be further enquired, if thousands, already converts to the gospel, or now listening to its joyful sound on foreign shores, will not have reason to bless God *for ever*, that some professing christians at least made haste and delayed not to communicate to them the word of everlasting life? The history of these four Hindoos (which affords but a specimen of many similar conversions) is a full and practical refutation of the opinions and predictions so confidently

uttered a few years since, that in India, at least, the hope of converting the natives was visionary in the extreme,—that the chain of the caste would never be broken. Have not the expectations of faith been in great measure realized? And if, as sacred prophecies are unfolded by passing events, other prospects arise, still more extended and animating, are we not justified in believing that “in the end the vision shall speak and not lie*?”

To a third and numerous class of readers, the following sketches of Hindoo - Christian biography will doubtless be highly gratifying. We

* Hab. ii. 3.

refer not only to those who are immediately connected with us in missionary exertions, but to multitudes of other denominations in the Christian Church, whose piety and liberality will lead them to rejoice that many poor idolatrous Pagans and deluded Mahometans have, by the labours of our missionaries, been “turned from idols to serve the living and true God, and to wait for his Son from heaven whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

We sincerely rejoice in all the success which God has granted to

others who are employed in the same glorious work of spreading the knowledge of the Redeemer, and pray that he may go on to subdue the nations to himself, till the whole earth is filled with his glory.

JOHN RYLAND.

JAMES HINTON.

April 18th, 1816.

MEMOIR
OF
PITAMBURU-SINGHU,

A BENGALLEE CHRISTIAN,

Who died at Serampore, the 20th August, 1805.

Aged about Sixty Years.

MEMOIR

PITAMBURU-SINGHU

A BENGALIE CHRISTIAN

He died at Serampore, the 20th August, 1865.

Age about 25 years.

MEMOIR,

&c.

PITAMBURU-SINGHU, a Hindoo of the Writer cast, was born at Jagoolee in the district of Virooe. His father's name was Nidhi-ram-Singha, and his mother's Menuka. They had three sons, and one daughter: Pitambura was the eldest: the others died young. When Pitambura was six years old, his mother died; and when he was twelve, his father. They both died in a state of idolatry.

About the age of sixteen, Pitambura married. He had one daughter, who is still living. Before he was twenty, he entered into service, and for some time was what is called a *duruga*, a native officer under the Judge of the district. He afterwards spent some months with a Gosayi, that is, a leader among the Viragees.* While with him he read the Bengalee translations of several popular Hindoo books, as the *Ramayana*,† the *Muhabhatura*, &c.

* Viragee literally means a person without passions. The mendicants who are called by this name are very numerous, and, wearing the marks of the sect on their forehead, arms, &c. wander from one sacred place to another, and may be seen begging in every town. They are in general very profligate in their manners. Besides the mendicant viragees, great numbers of this sect continue in a secular state.

† This work has been translated and printed by Dr. Carey and Dr. Marshman.

God seems to have given Pitambura wisdom, to judge of character as it is displayed in habitual conduct, even from his youth; hence his knowledge of the quarrels, adulteries, and other evil deeds related of the Hindoo gods in the pooranas, the covetousness of their religious guides, and the pride and general depravity of the brahmans, shook his veneration for the religion of his ancestors;* and the effect which was produced in his mind is, probably, a specimen of the ideas which prevail among most thinking people, even though they continue idolaters. A view of these things will not change their dispositions; but it may prepare the

* "This order of men is here (says Mr. Ward) placed before kings in honour, and at their feet the whole nation is laid prostrate as before their sovereign." History of Hindoos, vol. iv. p. 3.

way for the gospel, in the same manner as the ignorance, and ungodly lives, of the Romish clergy, accelerated the progress of the Reformation.

Pitambura, however, before he heard the news of the gospel, lived in a state of perfect uncertainty respecting the way of salvation. He felt within himself a complete distaste of the muddy waters of heathenism; but where to obtain the water of life he knew not.

During the latter part of the time in which he continued an idolater, he had a house in Virooe, about fifty miles to the west of Calcutta; but wandered about as a Viragee, holding conversations with such as were supposed to have some peculiar knowledge of God, or some revelation

made known to them of the right way. Nor is this peculiar to him: many of the Hindoos talk of some manifestation of the Deity which they are in the habit of expecting; and seek after men who, like Simon Magus, are reported to be "the great power of God." In this way they seem to be "feeling after God, if haply they may find him."

Amidst all this uncertainty respecting the true way, many become teachers of others; and thus "the blind lead the blind." Among the Viragees there are numbers of quacks, who abound with religious nostrums, and pretend to have the key of the kingdom of heaven suspended to their girdles: yet while Pitambura despised the generality of these men for their pride and covetousness, he himself, being

accounted a man of deep knowledge, and clear judgement, became a kind of teacher, and had disciples, who listened to his discourses, prostrated themselves at his feet, and deemed him their oracle.

In this situation the gospel found him. A journey which Mr. Ward took with a friend, through the Soondurvuns, in the year 1801, was the means of his getting a tract,* which made known to him the way of salvation. The person who first got the pamphlet shewed it to Pitambura, but the latter told him with disdain to “take it away:” he had no idea of holiness coming from an Englishman. In the night, how-

* A copy of this tract, in his own hand writing, was found among Pitambura's papers after his decease. Such was his attachment to a paper which had conveyed to him the news of a Saviour!

ever, he reflected, how foolish it was to send the book away without looking at it, and in the morning he went and obtained it.

He had no sooner read this book, than he declared to all, that *this was the true way of salvation ; and that he would certainly go and find the European who had given it away.*

Seeing the word “ Serampore ” printed at the end of it, he took the first opportunity in his power to visit that place. On his arrival at the Mission-house, holding the book in his hand, he said, he was come to see the person who had given that book away. After some conversation, and explanations, respecting the truths of the gospel and the mission to this country, he

seemed pleased, and retired with Krishna,* a native convert, at whose house he was accommodated. At this time he was a very good looking man, neatly dressed, and seemed not to have felt the approach of age.

After hearing and examining farther, he declared to Krishna, he would be baptized. He ate with him without regarding his cast,† and seemed to be decided from the beginning, let the consequences be what they might, to embrace and publickly profess the gospel.

* The Hindoos are divided into four casts, viz. the Brahmin, Kshutriyn, Voishyu, and Shroodru ; but of these there are many divisions and subdivisions.

† The first native baptized, and now a zealous preacher of the gospel.

After stopping a while, he left Serampore, that he might communicate what he had seen and heard to his wife and friends, promising however to return in seven days. He came before the time appointed, and in a short time after was baptized. This was in January, 1801.

After his baptism he was appointed teacher of the Bengalee charity school, at Serampore, in which situation he behaved with great prudence, and manifested a continued concern to advance the interests of religion.

About this time he wrote a piece in verse, called *The Sure Refuge*. The good effects of this book are, and, it may be hoped, will continue to be, extensively felt. Three persons, who have been baptized, date their

convictions of the truth of christianity from reading it.

It was thought by the Missionaries that it might be attended with good effects, if Pitambura were stationed at a place at some distance from them, in order to try what could be done by such a native teacher alone. On its being proposed to him, he cheerfully consented; and Sook-saugur, a town on the Hoogly, about twenty-five miles from Serampore, was chosen as a suitable situation.

Pitambura went to this place, and mentioned his design to the inhabitants. They argued with him in favour of their god Krishna in opposition to Christ; and at the close of the debate resolved not to give him a place in their village. At last, however,

he got a situation, through the servant of a Portuguese gentleman, built a house, and received and talked to all who came to him.

Pitambura's character for integrity was soon so established in this village, that a person might have obtained any thing at any of the shops in his name; but though he proclaimed to the inhabitants "the unsearchable riches of Christ," for nearly three years, few persons of that place received his message. One convert, a brahmūn, remains in the church at Serampore as the fruit of his labours there, of which he has, on the whole, been an honorable member for nearly six years.

While Pitambura was at Sooksaugur he wrote two other pieces; the one called *Good Advice*, and the other *The Enlight-*

ener. These, with his former piece, hold up the gospel as the certain way of salvation; and as proving its own divine origin by the perfect character of its Great Founder, and by its holy effects upon the hearts and lives of depraved men.

While Pitambura was seeking the salvation of the people of Sooksaugur, he was not unmindful of his own daughter, who was married, and lived in that neighbourhood. By conversation, and every other means in his power, he tried to bring her and her husband to the knowledge and love of Christ, but in vain.

During his residence at this place, an asthmatic complaint, some symptoms of which had appeared before, increased upon him exceedingly. This, with other circum-

stances, induced him to wish to return to Serampore. Nor could the missionaries, under such circumstances, refuse to comply with his request. In January, 1804, he returned to his old charge, the superintendence of the Bengalee school.

At this time the Bengalee school declined; and if men had not come for instruction, instead of children, the school must have been given up. But it was so ordered, that at this time there were many enquiries about the gospel from different parts of the country. The school therefore assumed a new aspect; and the master, instead of teaching children the alphabet, was employed in shewing to men the way of salvation.

Pitambura from this period, however, never recovered his former strength; and

rather instructed mankind by his patient sufferings, his firm faith, and edifying conversation, than by his active labours. Nor did his patience consist in the carelessness of apathy : he often lamented his inability to itinerate, and carry the message of salvation to places which he wished to visit. His affliction was of long continuance, and in that respect distressing ; but it gave opportunity for the display of that religion which had evidently its seat in his heart.

During this part of his life, *Pitambura*, on one or two occasions, manifested his earnest concern for the peace of the church. In these cases he took the parties at variance aside, and endeavoured to explain, to soften and to heal. He had learnt that love was the essence of religion. He would often say

to his brethren, "If we had all walked in love and purity, what multitudes ere this (we might have hoped) would have embraced the gospel!" He was much beloved of his brethren, who frequently consulted him, and constantly treated him with the greatest respect.

In his conversation with such of his brethren as were cold or irregular in their conduct, he was generally very faithful, endeavouring to bring them up to a walk corresponding with the holy religion which they had embraced. More than once, at meetings of the society, when it was found necessary to admonish or exclude any one who walked disorderly, Pitambura was disposed to keep the society pure, even when these acts, in the sight of some, had the appearance of severity.

He would often caution his brethren against launching out into those things, which, though not immoral, would prejudice their countrymen against the gospel. No one who had newly forsaken Hindooism could be more free than he was from all superstitious regard to diet, dress, customs, &c. yet he was aware of the great importance of acting wisely with regard to things which were merely national. He saw that a needless stumbling-block would be cast before his countrymen by a convert appearing in an English dress; and he therefore warned his younger brethren against all approaches to such changes, and against every thing which might become a hindrance to others. On these subjects he seemed to enter into the spirit and advice of the apostle Paul, (than whom no man was better acquainted with

human nature) “becoming all things to all men, that he might by all means save some.” No person, however, could charge him with dissimulation. His temper was naturally rather too unbending than otherwise; and his abhorrence of falsehood and dishonesty was manifest in the whole of his deportment. In the cases of some who came to enquire about the gospel, but whose insincerity he evidently perceived, the missionaries could scarcely give him credit for taking sufficient pains to instruct them, so marked was his dislike of a hypocrite.

Whilst he was able, he was a diligent reader of the Scriptures. He read the New Testament through several times, and evidently understood much of its genuine meaning. Notwithstanding the difficulties of the epistles, especially to a new convert who

had not read the Old Testament, yet by many parts of these epistles he was greatly instructed. He comprehended their meaning to the surprize of the missionaries, and the doctrines which they taught seemed to be the food of his mind. He would sometimes enter into the reasonings of Paul with great clearness. At other times a single sentence, or turn of expression, would arrest his attention. He more than once intimated, *that there was more to be found in THIS BOOK than many christians were aware of.*

In his conversation, writings, and sermons, he had a happy talent at forcible reasoning. His understanding was naturally clear, and his judgment solid; and when God opened to him the sources of truth, he was more than a match for the most subtle

of the Hindoo pundits:* of this they were aware, and therefore commonly avoided an encounter with him. There was a keenness in his words which they could not bear.

During his long sickness, though he was fully sensible of the value of health, yet he steadily refused every remedy connected with idolatry. Mr. Ward was with him one day, when a man brought something which he assured him would certainly accelerate his recovery. On enquiring into this nostrum, Pitambura found that the efficacy was supposed to lie in some god, in whose name it was to be applied, rather than in the thing itself. He thanked the man; but declared it could do him no good, and that at any rate he would not renounce Christ for the sake of his body.

* Learned teachers.

As long as he could hold his pen, he was employed, at the request of Mr. Ward, in writing the Life of Christ in verse. He had gone through a good part of it; but this work was left in a state unfit for publication; but it has since been supplied by another hand.

On the 17th of May, Mr. Ward went to visit him. He found him very ill. While standing by his bed-side, the good old man broke out in the following strains:—"I do not attribute it to my own wisdom, or to my own goodness, that I became a christian. It is all grace! It is all grace! I have tried all means for the restoration of my health. All are vain: God is my only hope. Life is good—death is good: but to be wholly emancipated is better." When he was told of

the use of afflictions to wean us from the world, he answered, " I have a wife, a daughter, and a son-in-law. I have tried to induce them to embrace the gospel by every means in my power, but they refused. I am therefore weaned from them all. I can only pray for their salvation !" He considered it as a great honour, he said, that God had given him the love and respect of all his brethen. He spoke with singular regard of Krishna-Prisada,* as, of all the native converts, most adorning the gospel by his example. Many of the native converts were standing round his bed at the time, to whom Mr. Ward recommended the dying counsel of the venerable christian, as most weighty and solemn.

* A young Brahmin.

From this time to the 20th of August, when Pitambura died, he continued gradually to decline. This last period of his life was truly interesting to all who saw him. It was wonderful to behold his patience and resignation, increasing more and more as his affliction increased. He said once or twice to Mr. Ward, "I am never unhappy that it is thus with me: my spirits are always good." He would say, with a moving and childlike simplicity, "He is my God, and I am his child! He never leaves me; he is always present!" Alluding to the introduction to several of the epistles, *Grace be to you, and peace from God our Father, and from the Lord Jesus Christ*, he said several times, "*Peace, peace: I now find in my own heart that peace!*"

About two months before his death, having

perceived in Jugudumba, his wife, a change of mind] respecting the gospel, he began earnestly to press upon her to make an open profession of it. He warned her against returning to idolatry, or recurring to a Bengalee spiritual guide: desired her after his death to reside wherever her spiritual interests would be best secured; and above all, intreated her to make Christ her refuge, that ultimately they might both meet again in heaven: These last words seem to have made a strong impression on her mind; for she was a very affectionate wie.

Within a few days of his decease he seemed to long for his departure, though without any signs of impatience; and spoke of his removal with as much composure as though he was already familiar with the

place and the company to which he was going.

The missionaries had formerly thought Pitambura less affected with the unparalleled love and sufferings of Christ than was desirable; and that he seemed to be more employed in exhibiting the deformity of vice in the gods and the brahmuns, and the beauty of righteousness in Scripture characters, than in holding forth Christ as the source of pardon, and his grace as exciting the soul to universal and perfect excellence. But when his own hope for futurity came to be tried in the fire of his last affliction, he found the Saviour precious to him, and his death and mediation his only support in the prospect of eternity.

The day before he died he was anxious to see his daughter, that he might make a last effort for her conversion. Means were used to accomplish this desire: two native christians were appointed to take a boat, and fetch her. Before they could depart, however, he became worse, and forbade their going, intimating that she would only disturb his last moments by her sorrow, and that he was too weak to address any thing to her that could be of service. The same day he called the native converts to pray with him, and said he was ready to depart.

On the morning of his death he called them again to come and sing. While they were singing a hymn, the chorus of which runs, "Eternal salvation through the death of Christ," the tears of joy ran down his dying cheeks; and at that moment his happy

soul departed, leaving such a smile upon his countenance, that it was some moments before his attending friends could convince themselves that he was really dead.

The next morning his body was interred in the Mission burying-ground, by the side of that of another native convert. Before its removal, a hymn was sung, his surviving brethren, both native and European, standing around the coffin. They then accompanied the body to the grave, walking two and two. Three Europeans and three native converts carried the corpse, relieving each other at intervals. When arrived at the place of interment, Mr. Marshman addressed the spectators, giving a short history of Pitambura's conversion, the ground of his hope towards God, his happy death, and the encouragement afforded by his example

to others to believe in Christ, who could enable them to die as happily as he had done. Mr. Ward added a few other remarks; and Krishna concluded in prayer.

This venerable christian was about sixty years of age. His happy death seemed to have a good effect on the other native converts, who all seemed animated with this one sentiment, *May our last end be like his!*

After Pitambura's death his widow was baptized, and has for five years adorned religion by her conduct. Her affection for her husband, and her patient attendance on him in his long affliction, were truly exemplary. Soon after his death she voluntarily came forward and made an open profession of the gospel; to do which, in a country where females are held in such a state of ex-

extreme exclusion, is an act of real fortitude ;
as such persons must renounce all their
former habits of life, before they can appear
among Europeans, and be baptized before
hundreds of spectators.

MEMOIR
OF
RUGHONATH,

A BENGALLEE CHRISTIAN,

Who died at Serampore, on Lord's Day Evening,

the 28th March, 1808.

MEMOIR
OF
RICHARD H.
A KENYAN CHRISTIAN,
Who died at Seymoure, on Lord's Day Evening,
1808.

MEMOIR,

&c.

ON the 29th of March, the Christian church at Serampore, had to carry to the silent tomb the remains of their brother Rughoo, who was baptized in December, 1805, and who died March 28th, 1808.

This convert was born at a village in Bengal near Chundunu-nugura, called

Huldidanga ; his father was a weaver, and, as is usual among the Hindoos, he was of his father's trade.

Rughoo was a poor illiterate idolater, unable to read or write ; and, in his case, as in that of all the heathen, his natural conscience had been exceedingly darkened and seared by their “ abominable idolatries.” He was an enthusiast in idolatry ; his back was filled with scars, from the hooks by which he had been so frequently suspended in swinging on the infamous *churuka*. * Added to all this, he lived in adultery many years, and wallowed in the filthiest vices.

* “ The man who is to swing, (says Mr. Ward) prostrates himself before the tree ; and a person, with his dirty fingers makes a mark where the hooks are to be put. Another person gives him a smart slap on his back, and pinches up the skin hard with his thumb and fingers ; while

Rughoo once lived at Serampore about twelve months; he then went to Calcutta, where he staid two or three years. From

another presses the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with that rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more. I have heard of some who have continued swinging four hours. About the year 1800, five womenswung in this manner, with hooks through their backs and thighs at Kidderpoor near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall. Instances are related of such persons perishing on the spot." History of Hindoos, vol. II. p. 582.

hence he returned to Serampore, where hearing some people talk about the gospel, he called at the house of a native christian, and heard from him the words of our Lord Jesus Christ. He had been connected with a female for a number of years without marriage, but had quarrelled, and separated from her, and at the above period this woman was not with him, but lived at another house in Serampore.

After Rughoo had been some time under instruction, the word evidently appeared to have entered his mind ; he seemed to possess a deep sense of his sinfulness, and of the love of Christ in becoming his Saviour. He was therefore baptized, and added to the church.

After his baptism, he worked in an infe-

rior situation in the Brethren's printing office at Serampore, and though he had no talents to preach, yet on all occasions he recommended the Gospel, by a humble behaviour, and a grateful sense of kindnesses.

A short time after Rughoo's baptism, the before-mentioned female was brought under the sound of the gospel, and gave proofs of the Lord's having opened her heart. In due time she was baptized, and was afterwards married to Rughoo, and they continued, to the end of Rughoo's life, an affectionate and happy couple, whose domestic happiness had been greatly heightened by their reception of the gospel. During the two years of their marriage, the missionaries never heard of a single difference betwixt them, and during Rughoo's last ill-

ness, his wife nursed him, day and night, with the greatest tenderness.

With respect to the general state of our deceased brother's mind, he appeared to be, as far as his knowledge went, a happy christian. Talk to him whenever you would of the love of Christ, exclamations of astonishment escaped his lips, while the tears filled his eyes, and ran down his cheeks. During the singing of hymns ; or while listening to the story of redeeming love, and, not unfrequently, at the celebration of the Lord's Supper, his tears testified his sense of the deep stake he was conscious he possessed in the Gospel.

When visited by the missionaries he would come to the door of his hut, and fetch the best seat he had, or could borrow, his

countenance beaming with joy at their presence ; and on all occasions he gave proofs, by his love to the brethren, that he had passed from death unto life.

In his last illness Brother Ward frequently visited him, and almost always found him happy, pleased and affected with the glad tidings of the gospel. This brother found his own mind refreshed by these visits in beholding the love of this afflicted convert to the Saviour of sinners.

Rughoo would sometimes call a native member of the church to come and read, and pray with him, and one day he requested all the brethren might be called (thinking his end near), that he might see them before he died. The native brethren who

lived near were called; a hymn was sung, a portion of scripture read, and prayer offered up for our apparently dying brother.

For some time before his death, *Rughoo*, so far from being afraid of death, appeared too impatient to die; and seemed ready to question the love of Christ to him, because he did not hasten to take him to himself. He prayed day after day, that the Saviour would *prepare* him, and *take him to heaven*. Brother Ward was at some pains once or twice to convince him, that Christ's time was the best, and that these short afflictions "were *working* him for an exceeding and eternal weight of glory."

As long as he was able to speak plain, he expressed his firm hope in Christ's death;

and when he could speak only with great difficulty, he indicated, partly in broken language, and partly by signs, that Christ was there, (laying his hand on his heart.) One day when Brother Ward was there, he whispered, (laying his hand on his heart,) "He is here. He is here."

On the Lord's day that he died, brother Ward held the morning meeting with the native brethren in the yard just before Rughoo's door; but our afflicted brother was able to attend very imperfectly to what was going forward, and in the evening of that day, about ten o'clock, he died. The next evening he was buried with singing on the way, and exhortation and prayer at the grave by Brother Carey. All the members of the church present assisted in carrying the body to, and filling up, the grave.—

Rughoo's age is supposed to have been about sixty years.

How rich is that grace displayed in the conversion of this person, once living in idolatry, and all its attendant abominations! How great the contrast betwixt the idolater, dancing in indecent attitudes, or with a piece of iron run through his tongue, before the idol, and the same man "turned from dumb idols to serve the living and true God," and receiving with melting heart the memorials of Christ's death and sufferings! What a contrast betwixt this poor deluded creature, suspended by hooks in his back, and swinging for a considerable time in this shocking manner, in honour of devils, and the same man praying to the God and Father of our Lord Jesus Christ, and worshipping the true God in spirit and in

truth! What a difference betwixt this couple, quarrelling with each other while living in a state of adultery, and their living happily together as a christian family! How blessed a death, desiring to depart and to be with Christ, as far better than all the riches of the East!

“ Is not this a brand plucked from the burning ?”

“ Is any thing too hard for the Lord ?”

“ Many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast into outer darkness ! !”——Beware, nominal christian, lest this should be true of THEE! Lest these despised Hindoos should

be admitted into heaven, whilst thou,
boasting in a superior degree of civilization
and christian instruction, shouldst be thrust
down to hell!

MEMOIR

OF

F U T I K A,

A BENGALLEE CHRISTIAN,

Who died at Serampore, on Lord's Day Morning,

the 25th April, 1808.

MEMOIR

F. U. T. K. A.

A BENGALIAN CHRISTIAN

is to be published in Serampore, on Lord's Day Morning,

the 20th April 1848.

MEMOIR,

&c.

FUTIKA was born at a village named **Mujgooree** in the district of **Jossore**, in **Bengal**. His father died when he was very young. He was a weaver, and a strict idolater. He used to pray to the gods to give him a son, but before the birth of **Futika**, he had two daughters.

After the death of his father, **Futika** and his mother lived together. At this time,

Futika disregarded the cast in secret, and, under the idea of cultivating universal love, used to eat with all other casts who were of the same mind. Still, however, he worshipped Krishna, under the name of *Huree*. His mother received what is called an initiatory *muntra** from a brahmūn as her gooroo,† but another brahmūn came to *Futika*'s house, and constrained him to take a *muntra* from him, contrary to the advice of his mother, who wished her son to receive the same spiritual teacher as herself. The words of this *muntra*, which indeed *Futika* never understood, were, *Ungu kilingu ungu shwuda ungu suvitru mundulee*. Some time after this his mother's gooroo came to their house, and flew into a dread-

* This incantation is repeated in silence, as a sure means of salvation.

† Or spiritual guide.

ful passion because *Futika* had received the initiatory *muntra* from another gooroo. The whole family threw themselves at his feet to appease him, and *Futika* ran and hid himself. Nothing could pacify the enraged gooroo till *Futika* came, and threw himself at his feet, and promised to receive the *muntra* from him. *Futika* now took a second guardian deity, and a second gooroo, or spiritual teacher. After the gooroo was thus pacified, he rose and eat with them.

These efforts to get disciples arise from the poverty of the gooroo, whose means of subsistence depend upon the number of his disciples, at each of whose houses he stays for a day or two at a time, taking with him a present, according to the ability of the disciple.

After this, a woman gave Futika another *muntra* to repeat, and he became her disciple : this *muntra* consisted of certain words addressed to the earth, sun, air, and water.

Next Futika was drawn among the ghosparowites,* and took another *muntra*, called the soloanna (or perfect) *muntra*, for which he gave 16 annas, or a rupee. The words of the *muntra* are, Kurta aooliya muha prubhoo amee tomaru sookhe chulee phiree, tilarddhu amee tomaru chara naee a amee tomaru sunge achee ; dohaee muh ; prubhoo, viz. *O sinless Lord, O great Lord : at thy pleasure I go and return ; not a moment am I without thee. I am ever with thee ; save, O great Lord.* The person who gave this *muntra* to Futika, told him, that by it

* Followers of a man named Ram-doolala.

he would be able to cure the most dreadful diseases, &c.

In this way poor *Futika* was carried away by different deceivers, finding nothing upon which he could rest for salvation, and getting daily proofs that all these people were only seeking their own profit by teaching lies, and while they pretended to teach others the way to heaven, were themselves in the high road to hell.

Futika says, he has attended meetings of those who worship the female deities, at which meetings men and women secretly set up a woman, as an object of worship, before whom a pan of liquor is placed, and a number of ceremonies performed. At length the persons present, both male and female, drink off a pot of spirits, each man

becoming a *Shiva*, and each woman a *Door-ga* *, and conclude the meeting by indecencies which delicacy forbids to be mentioned.

He also attended meetings of persons of different casts, followers of the god *Krishna*, when the worshippers, at the close of the ceremony, eat together, mix in play indiscriminately, the men becoming *Krishnas* and the women *Radhas*, (the name of *Krishna*'s principal mistress) and commit every abomination.

This forms a faint sketch of the *religious* life of a Hindoo idolater. In this state a gospel tract, written by a converted native named *Pitambura* found *Futika*. He ob-

* The god *Shiva* and the goddess *Doorga*.

tained this tract* through a young man who was afterwards baptized. *Futika* also got another tract written by Brother Ward. This was the tract which *Pitambura* first obtained, and which was the means of bringing him to Serampore.

At the time that *Futika* obtained these tracts, a friendship had taken place betwixt him, *Dweep-chundra*, *Kanaee*, and *Kanta*. He used to call these persons, and his mother and sister, and make them sit down to hear these books. *Bhane*, his sister, however, did not like the thought of leaving her idols, and she used to attend very reluctantly while poor *Futika* was reading about *Yisoo Khreest*.

At length *Futika* could wait no longer,

* See account, above.

but was determined to find out Serampore, where the persons lived who gave away these papers. He and Dweep-Chundra left their village at the time the people were going to a great assembly of idolaters at *Ugrudwipa*.

On arriving at Serampore, nobody would give them the needful information, and they proceeded to Calcutta, having heard that a gentleman there was the person who was giving away gospel tracts in Bengalee. This person's door-keeper took them by the neck and turned them out of the yard. This was a sad disappointment, as they expected the persons who had proclaimed the love of Yisoo Khreest would have taken them into their bosoms. Mortified and discouraged, they returned to their village without a farthing to bear their ex-

pences. Here they worked for some time to collect a little money to make another attempt. After some months Dweep-chundra got a situation in another part of the country. Futika saved a rupee and twelve annas, and Kanaee a rupee and four annas ; Kanta was not able to save any thing. At last, however, they left their home, and came to Serampore, when they enquired where the new shastra was printed. The people whom they asked only abused them ; asked them if they were come to sell their cast ; if they were perishing for want, &c. A brahmyn, whom they asked before the door of the mission house, did all he could to make them afraid and ashamed. Kanaee and Kanta were almost persuaded to return back, till Futika reproved them for their cowardice, asking them whether they had not renounced their cast a hundred

times in secret, and whether, in fact, they (*Futika*, *Kanaee*, and *Kanta*) though they now ate together, were not of different casts! While they were disputing with this brahmun, *Krishna-Prisada* happened to be going out of the mission-house, and he asked what they were disputing about? *Futika* told him. With the utmost joy he took them by the hands, brought them into the house; fetched them something to eat, while another brother fetched *Futika* a draught of water.

All was new and very wonderful to these enquirers, but *Futika's* mind was, (he says) filled with love and satisfaction. Indeed it is difficult to give his description in the cold language of England, of his state of mind before he saw the missionaries; while meditating on his bed upon the love of

Christ in giving his soul for sinners, and after he had found the missionaries and had sat down, looking with surprise at the missionaries surrounded with the native converts. Futika and his two companions staid five days, and then went home, promising soon to return.

After some time, Futika returned with a native convert named Kanta, and after staying two months was baptized, and returned home.

He, however, soon returned again, bringing with him his friends Kanaee and Kanta, who were next baptized.

Futika's mind was now so taken up with the contents of the books he had with him, that he almost forgot to eat, and his neigh-

bours began to persecute him. The neighbouring brahmuns and others went to the head man of the village, complaining against *Futika*, that he had drawn *Dweep-Chundra*, *Kanaee* and *Kanta* after him, and would, at this rate, draw away all the neighbourhood; that these persons did not mind cast, and besides, there was something in the books they read, that unaccountably stole away the mind, and unfitted it for every thing. *Futika*'s mother and sister were also against him. The head man of the village hearing this, collected a mob, who went to *Futika*'s house on the Lord's day, while he was at prayer, bound his hands, and dragged him into the road, while the whole village, men, women and children, hissed at him, and treated him with the greatest rudeness. *Futika*'s mother, sister, and nephews were

now in the most dreadful state of distress, thinking he would be murdered. His uncle went to soften the mob, who, however, hissed at him, and asked him if he was become Yisoo Khreest also. They threw dirt, dust, &c. on *Futika*: daubed him all over with cow dung, with which they stoppered up his eyes, ears, &c. They offered him deliverance, if he would promise to worship the gods like his forefathers, and forsake Yisoo Khreest. *Futika* entreated them to forbear asking him such questions.

While he was in this state, and while his mother and family were in an agony of distress, *Futika* describes his mind as filled with the love of Christ, and as being delivered from all shame, fear, &c.

The mob destroyed his Bengalee Testa-

ment, and all the tracts in his house, and he was kept tied up to the pillar of an idol temple for several hours. In the evening when they were tired of punishing him, they promised to liberate him if he would give security that he would worship Christ no longer. Not giving this, a man jokingly said, I am his surety, and liberated him. Kanaee and Kanta fled. The mob declared, if they could find them they would feed them with dung.

Futika next brought Dweep-Chundra, and afterwards his mother, to Serampore, where they were baptized.*

At length the Serampore brethren, wish-

* Dweep-Chundra's mother one day thanked Futika for rescuing her son from a state of the deepest pollution, and, most likely, from a premature and violent death.

ing to place a native brother or two at Dinagepore, made an offer to *Futika*, who, after some days, consented to go. He went, therefore, to sell his little property at Panjee, and take leave of his sister, neighbours, &c. Brother Ward, before his departure, reminded *Futika* of the importance of saving his sister and her children, if possible, and rescuing them from a death in idolatry. Hitherto Bhanee, his sister, had been stout against the gospel, but her mother being at Serampore, *Futika* and her two sons being now about to leave her, most likely for ever, she was cut to the heart, and followed *Futika*, with other relations, out of the village, crying and wailing in the most shocking manner. *Futika* turned about, and again addressed her on this way of salvation. She relented, and promised to go with him, when

Futika, full of joy, turned back to the village, where she arranged her affairs, and then came with her brother to Serampore.

While this sister continued at Serampore, and after her departure to Dinagore, she continued without any gracious change; but after she returned again to Serampore, her mind became affected with great concern after salvation, and she was baptized. After her baptism she walked consistently, till she was seized with the dysentery, under which disease she lingered three or four months.

During her illness, and especially in the latter part of her life, she gave to Brother Ward and others, a good deal of satisfaction, though

“ She linger’d, shiv’ring on the brink,
And fear’d to launch away.”

However, a few days before her death, she seemed anxious to depart, and expressed her firm faith in Jesus. She seemed very sensible of her own vileness, and was frequently calling upon the Saviour for forgiveness, and to take her to himself. One day she took hold of the hands of her two children, and putting them into the hands of Brother Ward, committed them, or rather gave them to him.

Bhanee died on the 11th of November, 1807, and was buried the same day in the Brethren’s burying-ground at Serampore.

Futika came down from Dinagepore with a disorder upon him, which never was removed, viz. the bos accompanied by a slow

fever. Sometimes he was rather better, but for many months before his death he could never be said to be well ; yet in all these months of trial he never appeared to think worse of the gospel,* nor was his faith in Christ at all diminished.

A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the printing-office. During this state of convalescence, for two or three days together, he was very earnest in his addresses to the brahmuns and others employed in the printing-office, warning them against perseverance in rejecting the gospel. Seeing

* The mother of one of the members, who lately put an end to her existence on account of the severity of her pains in a long protracted illness, used to impute her afflictions to the anger of the idols, whom she had left.

this, Brother Ward was led to conjecture, that perhaps *Futika* had not long to live, and that he was bearing his last testimony for God to these hardened rebels. Such it proved, for in a day or two afterwards this brother was taken ill, and every one who saw him foretold his speedy dissolution.

At this time two persons, a man and a woman, were at the Bengalee-school, seeking christian instruction. One evening in particular *Futika*, though at this moment his fever was very violent, was endeavouring, with peculiar earnestness, to bring them to Christ. One of the native brethren entreated *Futika* to spare himself, as his illness appeared to threaten his life: yet this afflicted native christian could not be persuaded to desist from recommending Christ to his fellow-countrymen, notwithstanding

ing at the moment he was almost burnt up with fever.

One evening Brother Moore, when attending upon the Bengalee prayer-meeting, asked *Futika* respecting the state of his mind. He expressed his unshaken confidence in Christ, and raised the tune for the hymn before prayer.

On the evening before his death he sent for Brother Ward, who went to him almost directly, and found the symptoms of death upon him; but *Futika* was still cheerful even in death. He was talking to his mother against worldly-mindedness,* and

* When *Futika* was returning from his village in Jossore, after selling his little all there, he made a vow on the road to give up what ready money and ornaments he had as a gift to the church. Some time before his death, he fulfilled this vow, but his mother steadily opposed him in it, keeping back part of the money.

urging her to be ready for death. Brother Ward not being able to stay long, went home, and according to promise, returned between nine and ten o'clock the same night. At this hour *Futika* was still worse; the rattling in his throat might be heard very far; yet he was sitting up. Brother Ward sat down before him. This dying brother then began a brief history of his life after his conversion. He set out with the coming of the missionaries into the country with the Gospel in their hands, and went on to his own reception of it; his taking his nephew by the hand, and spreading the good news through the villages near his house. This nephew had learnt a few gospel hymns, and he used to sing them at the places where *Futika* sat down to talk about the gospel. *Futika* went on with his story till he began to talk about Dweep-

Chundra, who had lately gone back to the world, and he urged the brethren to seek to recover this wanderer.

With all this detail, which had been interrupted again and again by want of breath, and by the weakness necessarily accompanying dying moments, Futika, at length, was overcome, and he acknowledged that he must give it up.

Brother Ward, after a short pause, now asked Futika respecting his prospects, and his hope of salvation. The dear man, collecting all the breath he could, with peculiar force and emphasis said, "I have not a doubt of obtaining salvation by the death of Christ." Brother Ward asked him if he had any uneasiness about leaving the world? To this he replied by quoting "Blessed

are the meek ; they shall inherit the earth.” —“ Blessed are the pure in heart, for they shall see God,” and then added a very proper reflection or two on the vanity of the creatures. After this Brother Ward, commending his dying brother to the arms of the Saviour, left him.

The native brethren sat up with him by turns. About one o'clock Roop asked Futika whether they should sing ? He replied in the affirmative, and they continued singing, till they had nearly exhausted the whole stock of hymns in the Bengalee hymn book.

At five or half-past they sung the hymn, the chorus of which is “ Full salvation by the death of Christ ;” after which Krishna prayed, when almost immediately our bro-

ther's happy spirit left the body, wafted to heaven as it were by the blessed sound, "Full salvation by the death of Christ."

In the evening the body was carried by the brethren to the mission-burying ground, and interred there among other deceased members of the church.

Our brother *Futika*, was naturally of a warm and ardent temper, and, on his first convictions, he entered into the gospel with his whole heart; nor did he ever swerve from it, nor flinch when it was to be defended. Before the most learned or the most audacious of the brahmans, he was the same. He feared none of them; he avowed himself a christian; he exhibited to them in broad undisguised language the infamous actions of their own gods, and then would

shew them the love of Christ, and the way of salvation by him. He would say—"I have gone into all your ways of folly, sin and shame: I have tried them all. I know where you are; and now I tell you, there is no way to heaven but Jesus Christ."

Futika's zeal in recommending the gospel is a pleasing trait in his Christian character. He was the instrument of bringing Kanaee, Kantu, Deep-Chundra, his own mother, sister, and two nephews under the means, all of whom, except the two latter, have been baptized.

Futika's general walk also was very consistent: except some quarrels with his sister before her baptism, his conduct was exemplary; and these quarrels were, no doubt, the fault of his sister, in a great measure.

His faithfulness under persecution deserves also to be recorded.

It was a circumstance for which his brethren ought to be thankful, that *Futika* was so particularly favoured in his last ten days affliction with that gracious frame of spirit, which made his heavy afflictions appear light and momentary.

Putting all these facts together, who can help admiring the riches of God's grace, in the conversion, perseverance, and blessed death, of this man, who was once an enthusiast in idolatry? This grace will particularly appear if we think of the former state of such a person. Many a European christian "is a wonder to many"—how much more the person who has been saved from so great a death in sin, as that in which *Futika* was found by the Saviour.

There are many obstacles in the way of the salvation of every man, but to all these common obstacles add those in the way of every Hindoo, arising from his cast,*—his ignorance,—the influence of friends—his prejudices,—his aversion and contempt of foreigners, through union with whom alone he can hear of the way of salvation ; and then say—Is not every converted Hindoo eminently a monument erected to the honour of our Saviour ? No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with a European. But that we may still more admire the riches of the sovereign, all-conquering grace of

* A Hindoo alone knows the meaning of the word OUT-CAST.

Christ in the conversion of the Hindoos, let us remember that every power and faculty of the mind, and all the members of the body of such a converted Hindoo have been baptized into idolatry : his mind is filled with the impure stories of the gods, and all his old modes of thinking and reasoning are interwoven like net-work with every decision of the mind. He can scarcely think at all except through the medium of the system in which he has been nourished. His hands have been employed in assisting him to repeat the names of the gods, or have been stretched out in indecent motions and gestures in the dances before the idols, or in making images : his feet have been employed in carrying him to idol places, or temples, or in dancing before the gods ; his eyes have been inlets to a thousand abominations, and to impressions from

the idolatrous figures stuck up wherever he goes ; his ears are full of the sounds of the names of the gods, their actions, and of the ceremonies of their worship ; his tongue, like the pendulum of a clock, has learnt to move regularly in the service of the idols, and the sounds in the mouth of a parrot are not more habitual than the names of his deities in his mouth. He has the scars and marks of idolatry indelibly imprinted on his flesh,* and which he must carry to the grave with him. All he hears, and sees, and practises after conversion, is new, and, to his old nature and habits, very strange : nor can he see all the reasons for them as he

* Some Hindoos have idolatrous marks made in their flesh, and others have scars arising from piercing their sides and backs at the worship of the god Shiva, at the festival called the churuka.

could have done if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, history, and doctrines of the Bible. Well may conversion in all cases, but especially in such a case, be called a new creation, and a Hindoo Christian “a new creature” in Christ Jesus.

Let European Christians be concerned to praise God for these new monuments erected in Bengal to the glory of Divine Grace, and let Missionaries be encouraged, and join in the confession “This is the finger of God!”

“The work that wisdom undertakes,
Eternal mercy ne’er forsakes.”

MEMOIR
OF
KRISHNA PRISADA,
THE FIRST BRAHMUN

BAPTIZED

By the Brethren of the Serampore Mission,

And who died on the 24th July, 1806 at Berhampore,

Aged about twenty Years.

THE
MEMOIR
OF
KRISHNA PRASAD

THE FIRST PART
BY THE BROTHER OF THE
KRISHNA PRASAD



ON the 24th day, 1808, died at Ben-
harpo, Nuvialweepa, a married
brother who was married at Benharpo
on the 23d January, 1803, and was shown
a death of the 1st day of 1808 on the
24th January, 1808. He was born at Bla-
looka, a village near Nuvialweepa.

Respecting this brother, the Brothers of



Krishna Prasad.

MEMOIR,

&c.

ON the 24th of July, 1806, died at Berhampore, Krishna-Prisada, a converted brahmun, who was baptized at Serampore, on the 22d January, 1803, and was chosen a deacon of the Serampore church on the 27th January, 1806. He was born at Bhalooka, a village near Nuvudweepa.

Respecting this brother, the Brethren of

the Mission cannot doubt of his final safety, and of his now standing before the throne of the Lamb, when they consider the following circumstances :

His decided trust in Christ, and uniform Christian walk. Trained up in the idea of procuring heaven by his own works, he was a striking proof of the reality of that change which the gospel produces on all who heartily believe it. Though his evangelical views were more obscure at the beginning of his course, yet further discoveries of his depravity, added to family and bodily afflictions, brought him to a decided and child-like dependance on our Saviour. When once with Bro. Ward at Seetarama's in Jossore, he read to an enquirer some verses of a Christian tract in Bengalee : when he got to a description of Christ's sufferings, the tears

ran down his face plentifully ; and for some time he could not proceed for grief. He had a clear conviction of the evil of all he was, and all he did, and from hence he was established in this fact, that the work of Christ alone suited his fallen and ruined condition. He saw plainly that there was nothing in all that the Hindoo gods were said to have done that would be of use in the salvation of souls. ‘ Be it so,’ he would say, ‘ that Rama did this, and Krishna that, and Doorga the other—Supposing all this to be true, that Rama fought for, and obtained his wife ; that Krishna killed king Kungsha and got his throne ; that Doorga killed a number of *usooras* ; what good do these things do you or me ? I, who am a sinner, find nothing here by which my sins will go away, and I get heaven ; but Christ bore our sins, their guilt and punishment, and

hence HE is the Saviour, for his work was for *us*, and for our salvation. He came for no other purpose—not like Rama for a wife—not like Krishna for a kingdom; not like Doorga to kill *usooras* and drink their blood, but to seek and save that which was lost, and to become the ransom for sinners.’ In this way our brother shewed his own decided preference of Christ, and exhibited the work of Christ in opposition to the Hindoo gods.

Not only by his words did he confess Christ before the brahmuns, and in the very teeth of those who hated him for Christ’s sake, but his Christian walk confirmed his testimony, that his Christian profession was genuine. He possessed tenderness of conscience, amongst a people who make sin their play-thing, and amongst whom this

sentiment is universal, that sin is the play of the gods. He regarded truth amongst a nation of liars, whose very gods were liars, and whose shastrus, in certain cases, declare the innocence of lying. He was a man of integrity, amongst a nation who value themselves on their dexterity in the arts of deception and fraud. Divine grace thus changed his nature and his habits, and enabled him to make head against sin, which runs through the plains of Bengal like a mighty torrent, carrying all before it into the vortex of hell. It was time that God should work in some such way, and bring forth a seed to serve him out of the very heart of the idolaters, for idolatry, by its toleration of sin, by its easy ways of removing it, and by its public spectacles, has drawn the world after it; hence the Hindoos worship their Ramus and Krishnus,

the Musulmans their peers* (saints); the native Catholics their crucifixes and Virgin

* The Musulmans present offerings to these peers, and perform religious ceremonies to them as the Hindoos to their gods. The Portuguese Catholics find complete substitutes for their former idols in the images of the Virgin, &c. On Palm-Sunday they present flowers and buds of the date tree to the crucifix, before which these things are laid for a time, and the priest distributes the branches of this tree as holy things among the people who go to church. At the same time he gives them water in which the crucifix has been bathed. They take these home, and preserve or use them as sacred things, in the same way that the Hindoos carry home flowers, fruits, &c. that have been offered to their gods. The catholic priest marks the foreheads of the people with the ashes of the date tree. The Hindoos mark their foreheads with the dirt of the Ganges. The catholics visit the shrines of saints. The Hindoos have their holy places. The catholics have their holy water. The Hindoos sprinkle themselves with the waters of the Ganges. The catholics pray to the saints, as persons placed betwixt God and them. This is the Hindoo idea of the gods. The

Marys, and in the houses of Europeans their Hindoost'hanees mistresses carry on idolatrous worship.

2.—Another feature in the christian character of this convert was, *his decided rejection of all that is connected with idolatry, and strict adherence to Christianity as a system of faith and practice*: Krishna Prisada was never known to lean to idolatry in any one instance. He did not give up the domestic manners and innocent customs of the Hindoos. He was no advocate for making the converts Englishmen, for

Hindoo repeats the name of his god, counting the seeds in his mala: the catholic repeats the name of the Virgin, counting with his bead-roll. The lower orders regard St. John as a god or saint who presides over fire, and let off fire-works to his honour.

he knew that this would be a fatal impediment to the reception of the gospel ; as the very dress of the English is offensive to the Hindoos. Though in these things, however, he was a Hindoo, yet he was never known to have the least desire to give either the forms or the doctrines of the Gospel an idolatrous complexion. Though it was impossible for the Missionaries always to be with him, yet, from the knowledge they had of the state of his mind, they firmly believe, that at the time of bathing he never performed any ceremony connected with idolatry ; and that when he saw an image he never bowed to it. Brother Ward has heard him declare, that the repeating of the gytreet† never came into his mind from the time of his coming to Serampore.

† A secret incantation that takes away all sin.

He gave a copy of this infinitely more than free-mason's secret to the Missionaries, as an old rag. He renounced his poita† of his own accord, and all the honors attending the wearing it. He not only abstained from all the idolatrous shews and night-poojas, dances and songs, himself, but was the means of restraining others. He once said to Brother Ward, "Till I got the pamphlets, I did not know that the gods had been guilty of such abominations: I had merely heard that there were such and such gods, and that to worship them was the certain means of salvation. Thousands and thousands are still in my case, carried down the stream without knowing where it is carrying them."

† A thread thrown over the shoulder, the distinguishing badge of the higher casts.

Krishna Prisada was also enabled to appreciate the value of the Christian system. He admired its doctrines. The doctrine of the fall, of the divinity of Christ, of his incarnation, sufferings and death, and of our compleat salvation on the reception of Christ, through the sanctifying influences of the Holy Spirit—these doctrines were cordially received by him as the foundation principles of the gospel. He was a conscientious observer of the times of preaching, prayer and praise. Brother Ward caught him and two other christian families, whose houses joined each other, more than once, at morning family worship, when no one expected that he would call; and this brother has heard Prisada lament his being sometimes obliged to attend to business early, as it interfered with family worship. In this attendance at the Lord's table he

used to shew the greatest reverence for this solemn ordinance. The missionaries endeavour to avoid laying an improper stress on the Lord's supper ; but they have found it difficult to raise the devotional feelings of some of the native members to a proper pitch on these occasions. Little familiarized to a spiritual life, and to the drawing spiritual doctrines from the elements of food, like the Corinthians, all converts recently turned from heathenism are, perhaps, in danger of under-rating the importance and solemnity of the Lord's supper. After the real design of the ordinance, and the many spiritual benefits to be derived from a devout attendance upon it, had been explained to this convert, he generally sat in his place with his eyes closed, and, abstracted from all around him, appeared to be meditating on a crucified Redeemer.

such as might become useful in holding

3. Another feature in the Christian character of Krishna Prisada was *his diligent perusal of the Holy Scriptures, so far as they were printed.* Some time before his death he told Brother Ward that he had read the New Testament over twice from beginning to end. The last time he went with this brother into Jossore, he was reading the Psalms and Proverbs, and expressed, at the time he was reading the Proverbs, how much he was pleased with the moral lessons of Solomon. He had also read a good part of the Pentateuch through. He was not a careless reader of the word of God. He made observations as he read, and kept by him a small book for the purpose of inserting such passages as struck his mind, particularly such as expressly related to the expiatory work of our Lord Jesus Christ, and such as might become useful in holding

conversations with his fellow-countrymen. Brother Ward shewed him a collection which he had made of passages on the great doctrines and duties of Christianity. Prisada urged its being printed, and said it would be very useful. He would say, shewing the Bengalee Testament to one of his countrymen, " Brother, here is nothing in this book but what is profitable. It is not like the Hindoo shastrus, full of lewd stories. It gives wisdom—and mends the heart."

4th. Other features in the Christian character of this deceased brother were—*his concern for the purity of the church of which he was a member, and his earnest desire for the universal spread of the gospel.* A person not having had the pastoral direction of a church in Europe, is but an incompetent judge of the difficulties which the pastors

of such churches have to encounter. If all the members of our English churches had been like *Krishna Prisada*, many poor ministers' hearts had not been broken. He was always an advocate for maintaining a proper discipline, even when some of the native members were ready to revolt, on account of what they supposed to be severity. Unaccustomed to any effectual controul, many converts from heathenism can scarcely bear it from foreigners, whom they are soon ready to suspect, and of whose motives they are frequently, very incompetent judges. Some of the Periodical Accounts of the Moravian missionaries contain one or two instances in which their converts revolted from them, on account of the scripture discipline which they maintained. *Krishna Prisada* was enabled to perceive that upon the purity of a christian church de-

pended the Divine Presence, its energy, and its prosperity. He was very anxious that the members of the Baptist church at Serampore should be very different people from the native catholics in different parts of India.

He was also *very anxious for the spread of the gospel* among his benighted countrymen. In one of his journies with Bro. Ward, he said, he should rejoice when he had cleared off the debt he had incurred in building his house, for after that he would devote himself wholly to the work of God. He laboured day and night in getting acquainted with the scriptures, with the proper method of composing discourses, &c. He got an old box, put a shelf in it, and began to collect a library. He got those parts of the Scriptures which were printed, and had

them bound in a better style to put in his book-case. When he accompanied Brother Ward to Dinagepore, he bore a constant testimony to the truth of the gospel. His discourses often moved that brother, though every idea he gave was familiar, and frequently the attention of the crowd of native hearers under the banyan's shade was fixed and solemn. He made no scruple in avowing that he was a Christian, that he had renounced his poita, his cast, his gytree and his spiritual guide, for Christ, and that he counted all things but dung, to win Christ, and be found in him. He offered also the most solid and satisfactory reasons for this change of sentiment and conduct. At the close of one of these meetings under the tree, Brother Ward recollected what they had sung on board the Criterion, and could not but rejoice that God had so

literally accomplished the desire expressed in this hymn :

Bid brahmuns preach the heavenly word

Beneath the banyan's shade, &c.

When this hymn was singing on board the Criterion, that the meanest shoodra would be induced to lose cast for the gospel, was denied by almost all the English in the East, and by hundreds of very orthodox ministers and private christians in England. Yet in five years from that time, an Englishman ; a converted youth, the son of Mr. Fernandez ; a converted brahmun, and a converted kaist'ha, were seen preaching in Bengalee, under the shade of this sacred tree, and in the villages by the sides of the Ganges from Serampore to Dinagepore, a distance of more than 300 miles.

5th. Another feature in the Christian character of Krishna Prisada was *his desire for the salvation of his relations*. He had a relation, a man of property, at Calcutta, at whose house he lived before his conversion. This man was not very inimical to the gospel, but his fears about cast were great. Krishna Prisada wrote to him again and again, in the most respectful and tender manner, assuring him that he was happy in his choice of Christ, and recommended the gospel to his reception. He wrote also to his relations at home on the same subject. He was anxious to get one of his brothers into the Brethren's printing-office, that he might be under the word ; but this young man had too much fear about his cast, to come so near the absorbent powers of the gospel.

6th. This deceased convert not only thus

adorned the gospel by a holy life, but by *his patience and fortitude under a very long and trying affliction*. In the year 1803 he accompanied Mr. John Fernandez and Brother Ward to Dinagepore. He there caught a fever which laid him aside for some time, and which afterwards settled into the spleen, a very common disease in Bengal. In this state he long lingered, and took many medicines, but nothing could remove his disease. For some time he lived at the Mission-house, in order that he might have attendance while taking his medicines. When there, his wife became familiar with a rich Bengalee, and for two or three days lived in a criminal intercourse at this man's house. This, added to Krishna Prisada's long continued bodily afflictions, was a severe trial. He, however, never murmured against God. He was sometimes too peevish with those

about him, but he appeared to be happily kept from murmuring against God. Very often the Hindoo idolaters, in times of affliction, break out into angry expressions against their gods, telling them that they have made so many offerings to them, and yet they have suffered such afflictions to enter into their families. Some have carried their murmurs so far as to curse their gods, and others have taken their images down, abused them, kicked them out of doors, and destroyed them. Yet Krishna Prisada was never known to utter the least murmur against God, though his afflictions were so severe and long continued. From several conversations which Brother Ward had with him during the latter stages of his affliction, a happy submission to the will of God, founded upon a sense of his own deserts, and upon a knowledge of the glorious cha-

racter of God, seemed to prevail in his mind.

It is common with the Hindoos, and perhaps with all other heathens, to estimate the value of every thing new by the outward happiness which immediately succeeds the embracing it. Hence if a person were to fall sick on the day of his baptism, they would consider it as an irrefragable proof that baptism was a bad thing. It is very probable that some of the idolaters would conclude that Prisada's lying so long afflicted was a proof that it was a punishment for his having renounced the gods, his goo-roo, &c. But Krishna Prisada himself was never overcome in this way, though he was the sufferer. He never thought better of the gods nor worse of Christianity on ac-

count of his suffering so much after he had embraced the Gospel.

Lastly, *Krishna Prisada*, in the few last weeks of his life, manifested a strong and continued reliance on Christ for salvation. Brother Ward visited him one Lord's-day evening, and asked him, as usual, respecting his hope in Christ. He said he had no doubt that Christ could save ; his only fear was, lest he should not be found in him ; and while he uttered these last words the tears rolled down his cheeks very plentifully. Brother Ward comforted him as well as he was able, by holding up to him the certain salvation of all those who commit their souls into the hands of Jesus.

Towards the last stages of his affliction,

Krishna Prisada accompanied Bro. Moore and Dr. Taylor on a missionary journey, under the idea that the river air would do him good ; but by the time he reached Berhampore his race was run, and he received the crown of victory.

Respecting this brother's state of mind after he left Serampore, the Missionaries have obtained nothing particular. Dr. Taylor and Bro. Moore knew the language so imperfectly that they could not converse much with him. A letter from Dr. Taylor to Brother Marshman, which relates the circumstances of Prisada's death, contains all that is known on this subject.

“ Berhampore, July 24, 1806.

“ Dear Brother Marshman,

“ It is with the most sincere grief that I have to inform you of the death of our Brother Krishna Prisa-da. About two days after leaving Serampore we discovered that he was affected with dropsical swellings.

“ This morning his difficulty of breathing continued; and diarrhœa supervened, an almost certain omen of death. I intended to have given him some medicine for the diarrhœa, but the cook's boat (in which Prisa-da lay) was detained behind. On coming up to us at Berhampore, at four o'clock in the afternoon, we learned, that he had died an hour before, without manifesting any particular symptoms or apprehension

of his speedy dissolution. Having ate a little food he sat up, but soon feeling a pain in his neck he lay down, *shut his eyes*, and *fell asleep—we hope in the Lord Jesus.*

“ July 26th. This morning, between six and seven, we saw the body of our dear brother committed to the grave.”

Krishna Prisada was buried in the European burying-ground at Berhampore.

Thus tranquilly died in the faith of Christ, Krishna Prisada, the first brahmun baptized in Bengal. He was baptized on the 22d January, 1803, and was chosen deacon the 27th January, 1806.

When we consider the age of this convert, (about 21 years) the prejudice and errors to

which he was brought up, and the disadvantages under which first converts from heathenism labour, we cannot help glorifying God in him. He and Pitamvura Singha were distinguished monuments of Christ's power to save—to save to the uttermost.

What cause of joy and wonder in the conversion of these brethren, from the God dishonouring, man-debasing, and soul-polluting sin of idolatry, and from all the abominations and errors of the Hindoo system! These were saved from the thralldom of the cast, from abject slavery to the higher casts, from being partners in the abominable idolatries of their countrymen. Prisada was saved from being accessory to the murder of the widows of his family, among whom the burning of widows was practised. One

of the native brethren had formerly his hand in the murder, viz. the burning of several of his family. In one instance he set fire to the pile. Oh ! how is Christ to be admired and glorified in the salvation of such. “Is not this a brand plucked from the burning ?”

No doubt Pearce, and Booth, and Stennett, and Francis, yea and all the members of the universal glorified church (for there, blessed be God, distinctions are no more—all are *one* in Christ Jesus) have hailed their arrival in heaven, and with the angels are admiring the Redeemer in them.

May we not imagine that when a fresh arrival is announced to the innumerable multitude around the throne, that there is an universal asking—Who is that? From whence is he come? Then as in this instance

one answers—This is Krishna Prisada, from Serampore, once a brahmun, once an idolater, once employed in the murder of poor widows, once revelling at midnight amid the abominable orgies of Krishna;—now he is washed, he is sanctified—and hath made his robes white in the blood of the Lamb, *therefore* he is before the throne.

It will be an amazing sight when believers of all nations shall meet in the Universal Association in heaven.

How will Christ be admired then—in this glorious multitude—At the sight of them how will the power and grace of Christ at once strike the mind—

Europeans of different nations.

Africans of different tribes—the fruit of the labours of Vanderkemp, the Moravians, &c. and others gone to heaven from under the scourge of the slave-dealer.

Americans—some Europeans, and others, the fruits of the ministry of Brainerd, &c. from among the drunken, scalping American-Indians.

South Americans—the hard-earned fruits of the labours of our dear Moravian Brethren.

Last of all *Asiatics*, and, among the rest, Pitamvura Singha and Krishna Prisada.

Rev. vii. 9. "After this I beheld, and, lo a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

THE END.

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